

From Values to Practice: The Role of Religious Culture in Shaping Spiritual Intelligence Among Students at Elementary School in Jember

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Abstract

This study aims to analyze the implementation of religious culture in fostering students' spiritual intelligence at SD Baitul Amien 1 and SD Baitul Amien 2 Jember. The research focuses on strategies for instilling religious cultural values, the development of religious culture programs, and their implications for students' spiritual intelligence. A qualitative approach was used with a case study and multi-case design. Data were collected through interviews, observations, and document analysis. The research subjects were purposively selected, including the principal, vice principal of curriculum, Islamic education teachers, and students. Data analysis followed the Miles, Huberman, and Saldana model, with data validity tested through technique and source triangulation. The findings reveal that: (1) Strategies for instilling religious cultural values are carried out through the development of an integrated curriculum, the creation of a supportive learning environment, and the involvement of all school components; (2) Religious culture programs include congregational Duha prayer, Monday-Thursday fasting, congregational prayer, prayer habituation, honesty canteens, and the 3S culture (Smile, Greet, Salute); (3) The implementation of religious culture has multidimensional implications, encompassing spiritual-personal, social-interpersonal, and academic-intellectual dimensions. This study concludes that a structured and integrated religious culture can be an effective strategy for fostering students' spiritual intelligence in public schools.

Keywords: *Role, Religious Culture, Spiritual Intelligence*

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi budaya religius dalam menumbuhkan kecerdasan spiritual peserta didik di SD Baitul Amien 1 dan SD Baitul Amien 2 Jember. Fokus penelitian meliputi strategi penanaman nilai budaya religius, program

pengembangan budaya religius, dan implikasinya terhadap kecerdasan spiritual peserta didik. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus dan rancangan multi kasus. Pengumpulan data dilakukan melalui wawancara, observasi, dan kajian dokumen. Subjek penelitian ditentukan secara purposive meliputi kepala sekolah, waka kurikulum, guru PAI, dan peserta didik. Analisis data menggunakan model Miles, Huberman, dan Saldana dengan keabsahan data diuji melalui triangulasi teknik dan sumber. Hasil penelitian menunjukkan bahwa: (1) Strategi penanaman nilai budaya religius dilakukan melalui pengembangan kurikulum terintegrasi, pembentukan lingkungan pembelajaran yang mendukung, dan pelibatan seluruh komponen sekolah; (2) Program budaya religius yang diterapkan meliputi salat Duha berjamaah, puasa Senin-Kamis, salat berjamaah, pembiasaan doa, kantin kejujuran, dan budaya 3S; (3) Implementasi budaya religius memberikan implikasi multidimensional meliputi dimensi spiritual-personal, sosial-interpersonal, dan akademik-intelektual. Penelitian ini menyimpulkan bahwa pengembangan budaya religius yang terstruktur dan terintegrasi dapat menjadi strategi efektif dalam menumbuhkan kecerdasan spiritual peserta didik di sekolah umum.

Kata kunci: Budaya Religius, Kecerdasan Spiritual, Peran

INTRODUCTION

Spiritual intelligence has become one of the indicators of success in Islamic religious education, particularly in shaping a religious culture in secondary schools. If neglected, this can lead to various issues during adolescence, an age prone to social problems such as violence and mental health issues (Wahidah & Heriyudanta, 2021). Data reveal concerning results related to these problems, particularly at the high school level. This phenomenon has led to skepticism regarding the role of religious education, which is expected to address these issues, though in practice, this is not always the case. There is a perception that religious education focuses solely on cognitive or intellectual aspects (Nurjanah, 2021). However, education is also a measure of civilization, so the development of students' intelligence should not only lean toward intellectual intelligence but also be holistic, one aspect being spiritual intelligence.

In Indonesia, spiritual intelligence is a core objective within the curriculum framework that students are expected to achieve (Irsyad et al., 2022). As stated in the macro-curriculum objectives, both the 2013 curriculum, which emphasizes Character Education

Strengthening (PPK) and the development of spiritual attitude competencies, and the new Merdeka curriculum, which incorporates the Pancasila Student Profile, emphasize spiritual intelligence as an essential goal for students. In the decree of the Head of the Ministry of Education, Culture, Research, and Technology's Agency for Standards, Curriculum, and Educational Assessment number 009/H/KR/2022 on the dimensions, elements, and sub-elements of the Pancasila Student Profile in the Merdeka curriculum, it is noted that this profile embodies an interpretation and manifestation of national educational goals divided into six dimensions: 1) faith, piety to God Almighty, and noble character, 2) independence, 3) cooperation, 4) global diversity, 5) critical reasoning, and 6) creativity (Anisa et al., 2023).

The reconstruction of students' intelligence is influenced by the educational system and habituation programs that manifest in a religious culture designed by teachers to internalize religious values and enhance students' spiritual intelligence (Pratama et al., 2019). Education serves as a mediator and a means of fostering spirituality to create a culture. Habits implemented within the religious education realm reflect divine attributes and aspects of prophecy (Amelia et al., 2019). They are divine because education interprets God's commands in His holy words and prophetic because it serves to guide and direct towards righteousness. These practices positively impact students' intelligence, particularly their spiritual intelligence, giving them opportunities to develop positive habits (Pinto et al., 2024).

In Surah Al-Maidah, verse 100, Allah says: "Say (Muhammad), 'The bad and the good are not equal, even though the abundance of bad may please you. So fear Allah, O people of reason, that you may be successful.'" In Tafsir Jalalain by Imam Al-Mahalli and Imam As-Suyuti, this verse is interpreted to mean that although what is bad may attract, awe, and captivate us, it remains inherently bad. In contrast, what seems unremarkable may, in reality, be inherently good and truthful (Zahrudin et al., 2021). People of reason understand that true success comes from fearing Allah. Based on the verse, translation, and interpretation, it can be concluded that goodness and badness can be discerned by people of sound mind grounded in religious understanding. This religious understanding forms the basis of spiritual intelligence.

Schools have a responsibility to be promoters in developing students' intelligence, particularly in Spiritual Quotient (SQ), which functions to maintain a balance between intellectuality and spirituality (López González et al., 2024). This ensures that students not

only understand knowledge cognitively and theoretically but also apply and demonstrate it in their daily lives. Spirituality also serves to help individuals recognize personal values and find meaning in each action they undertake. The achievement of spiritual intelligence in students' religious education can be facilitated through programs or practices designed by teachers and schools, establishing a religious culture that can be internalized by all students, countering any negative stigma that religious education solely prioritizes cognitive intelligence, as Muhaimin alluded to (Muhaemin et al., 2023).

Research on religious culture and spiritual intelligence has been conducted several times, especially in educational institutions. For example, a study by Ariyanto noted that the implementation of a religious culture to enhance students' spiritual intelligence yielded significant results, evidenced by the development of honesty, religious understanding, deep faith, devotion to parents and teachers, tolerance, helpfulness, and self-confidence. The integration of religious culture has significantly enhanced students' spiritual intelligence across educational settings (Ariyanto, 2024). Research indicates that practices such as prayer recitation, Qur'an readings, and mutual respect foster a deeper connection with spirituality among students. Additionally, incorporating the teachings of the Prophet Muhammad (SAW) into classroom discussions promotes qualities like generosity and a commitment to service, further enriching students' spiritual intelligence.

Regular practice of duha prayer has also been shown to increase spiritual awareness and moral education, reinforcing the importance of religious activities in shaping students' spiritual lives (Iqbal Mustakim et al., 2024). Moreover, Islamic boarding schools use methods such as role-modeling and disciplined practices to instill spiritual values, encouraging students to demonstrate responsibility and humility. Collectively, these findings highlight the crucial role of religious culture in nurturing spiritual intelligence among students. Education in schools not only focuses on intellectual development but also emphasizes character and spirituality formation (Rahmawati, 2021). Spiritual intelligence is a key aspect that helps students understand life's purpose, attain inner peace, and uphold moral and ethical values (Suhifatullah et al., 2021). Implementing a religious culture in schools is believed to contribute significantly to improving students' spiritual intelligence.

SD Baitul Amien 1 and SD Baitul Amien 2 Jember, as public schools in Jember, consistently uphold a religious culture. Their commitment is demonstrated by incorporating

religious culture into the school's vision, a primary goal aligned with each school's curriculum. Furthermore, religious cultural programs observed in these institutions include duha prayers, voluntary fasting, congregational prayers, prayer recitation, honesty canteens, and the practices of smiling, greeting, and showing respect. Though both schools are situated in an urban area, seemingly distant from religious values, SD Baitul Amien 1 and SD Baitul Amien 2 Jember challenge this perception by cultivating a religious spirit among students. Despite this, they each face unique challenges in integrating religious culture into the educational process and school life. This study will explore how these two schools implement religious culture and its impact on enhancing students' spiritual intelligence.

RESEARCH METHOD

This study employs a qualitative approach with a case study type and a multi-case design. This approach was selected based on the research objective to reveal the development programs, strategies, implementation, and impact of religious culture on student character at SD Baitul Amien 1 and SD Baitul Amien 2 Jember. A case study approach was chosen because the researcher closely examines a program, activity, and process within a defined time frame and collects comprehensive information using various data collection procedures.

The research subjects were determined using purposive sampling, considering their involvement and in-depth knowledge of the required information. The subjects included the Principal, the Vice Principal of Curriculum, Islamic Religious Education teachers, and several students from both schools. Data collection was conducted through three techniques: interviews (structured and unstructured), direct observation of religious culture phenomena, and document review, including school history, vision and mission statements, and religious activity documentation.

Data analysis followed the Miles, Huberman, and Saldana model, which includes data collection, data presentation, condensation, and verification. In the condensation stage, data went through processes of selecting, focusing, simplifying, abstracting, and transforming. Data validity was tested through technique triangulation and source triangulation, comparing data from different collection methods and informant sources to validate research findings.

RESULT AND DISCUSSION

RESULT

Strategy of Cultivating Religious Culture Values

The results revealed that SD Baitul Amien 1 and SD Baitul Amien 2 Jember have developed a comprehensive strategy in the cultivation of religious cultural values to foster students' spiritual intelligence. These two schools, despite being public schools, have successfully integrated religious values into their education system through various structured programs and activities. The strategies implemented include three main aspects: the development of an integrated curriculum, the establishment of a supportive learning environment, and the involvement of all school components in the implementation of religious programs.

The development of an integrated curriculum is done by incorporating religious values not only in Islamic Religious Education subjects, but also in other general subjects. This is in line with the concept of holistic education which views that spiritual values can be integrated in every aspect of learning. For example, in science learning, teachers relate the material to the concept of God's power in the creation of the universe. In mathematics learning, the values of honesty and accuracy are instilled as part of religious character.

The establishment of a supportive learning environment is realized through the creation of a religious atmosphere in the school environment. This is realized in the form of calligraphy, religious motivational posters, and the provision of adequate worship facilities. Both schools also implement a reward and punishment system based on Islamic values, where rewards and sanctions are given by considering aspects of moral development and religious character.

Religious Culture Program in Nurturing Spiritual Intelligence

Table 1. Religious Culture Program at SD Baitul Amien 1 and SD Baitul Amien 2 Jember

No	Activity Program	Form of Implementation	Time	Purpose	Achievements
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1	Duha Prayer	Implemented in congregation every morning	07.00-07.30	Increase discipline and piety	Increased awareness of worship
2	Sunnah Fasting	Voluntary Monday-Thursday fasting program	Monday & Thursday	Build self-control	Strengthening character & spirituality
3	Congregational Prayer	Zuhr and Asr prayers in congregation	According to prayer time	Fostering a spirit of togetherness	Increased solidarity
4	Prayer Habituation	Prayer together before and after learning	Beginning & end of class	Strengthen spirituality	Awareness of the importance of prayer
5	Honesty Canteen	Practice of buying and selling with self-service system	Break time	Building honesty character	Increased integrity
6	3S Culture	Smile, Greet, Greet	Throughout the day	Developing noble character	Improved social interaction

The religious culture programs implemented in both schools showed the seriousness of the institutions in developing students' spiritual intelligence. The implementation of these programs does not only focus on religious rituals, but also on character building and moral values that become the foundation of spiritual intelligence. Each program is designed with specific objectives and measurable achievement indicators.

Duha prayer in congregation is a leading program that is implemented every morning. This program not only aims to improve obedience to worship, but also to train students' discipline and time management. Observations show that since this program was

implemented, the tardiness rate of students has decreased significantly because they are motivated to arrive early at school to attend Duha prayer in congregation.

The Monday-Thursday fasting program, although voluntary, received a positive response from students. The program is effective in building self-control and patience. Teachers report that students who regularly participate in the sunnah fasting program show improvement in terms of learning concentration and emotional control. This is in line with the theory of spiritual intelligence which emphasizes the importance of self-control as one of the indicators of spiritual maturity.

The honesty canteen serves as a practical laboratory for values of honesty and responsibility. The self-service system allows students to practice honesty in daily life. Data show a very minimal level of loss or payment discrepancies, demonstrating the program's effectiveness in building students' integrity.

Implications of Religious Culture Value Development

The study indicates that instilling religious cultural values in both schools has multidimensional implications for students' development. These implications can be grouped into three main dimensions: spiritual-personal, social-interpersonal, and academic-intellectual.

In the spiritual-personal dimension, there is a notable improvement in students' understanding and practice of religious values. Students demonstrate a heightened awareness of performing both obligatory and recommended acts of worship. They also show a greater ability to interpret their actions and life experiences in a spiritual context. This is reflected in interviews with students who expressed feeling closer to Allah SWT and more capable of controlling their behavior.

In the social-interpersonal dimension, the religious culture programs have successfully built positive social character. Students display increased empathy, tolerance, and social awareness. The 3S culture (Smile, Greet, Salute) has evolved from a formal routine into an ingrained cultural practice. Interactions between students and teachers and among students themselves reflect more harmonious and respectful patterns.

In the academic-intellectual dimension, the implementation of religious culture has positively impacted academic achievement, countering the belief that a focus on religious

aspects might detract from academic performance. Both schools have demonstrated that spiritual intelligence can coexist with academic success, as evidenced by numerous achievements in both religious and academic fields at the national level.

Challenges and Strengthening Strategies

The implementation of religious culture in both schools faces several major challenges. First, the challenges of modernization and globalization that bring values that sometimes conflict with religious values. Second, the diversity of learners' backgrounds that requires a more adaptive approach in program implementation. Third, time constraints in integrating religious programs with the busy academic curriculum.

To overcome these challenges, both schools developed strengthening strategies that include:

1. Program development that is more flexible and adaptive to the needs of students
2. Improving teacher competence in integrating religious values in learning
3. Strengthening cooperation with parents and the community in supporting the religious culture program
4. Periodic evaluation of the effectiveness of the program and strategy adjustment based on the evaluation results.

The successful implementation of religious culture in SD Baitul Amien 1 and SD Baitul Amien 2 became a model of how public schools can integrate religious values in the formation of students' spiritual intelligence. The experience of these two schools shows that with the right strategy and strong commitment from all components of the school, the development of spiritual intelligence can be an integral part of the formal education system without sacrificing academic aspects.

DISCUSSION

Implementation of Religious Culture in Developing Spiritual Intelligence

The research findings indicate that the implementation of religious culture at SD Baitul Amien 1 and SD Baitul Amien 2 Jember aligns with Muhaimin's concept of religious culture. According to Tisdell, a school's religious culture involves the ways of thinking and acting by school members that are based on religious values (Tisdell, 2010). This is reflected in the comprehensive strategies employed by both schools through integrated curriculum

development, the creation of a supportive learning environment, and the engagement of all school components in religious programs.

Asmaun Sahlan in (Asmuni, 2021) emphasizes that religious culture involves the embodiment of religious values as a tradition in behavior, followed by all school members. The research findings confirm this theory, showing that both schools have successfully created an ingrained religious tradition through programs like congregational Duha prayer, Monday-Thursday fasting, and the 3S culture (Smile, Greet, Salute). These programs have become not just formal routines but also values that are internalized in the students' daily behaviors.

Dimensions of Spiritual Intelligence within Religious Culture

According to Danah Zohar and Ian Marshall in (Doustdar Toosi et al., 2016), spiritual intelligence is the intelligence to address and resolve issues of meaning and value, an intelligence that places behavior and life within a broader context of meaning. The implementation of religious culture at both schools aligns with this concept, where students not only perform religious rituals but also understand the meaning behind each activity. For instance, the honesty canteen is not merely a buying-selling facility; it serves as a means of fostering integrity and honesty, which are manifestations of spiritual intelligence.

Ary Ginanjar emphasizes in (Turi et al., 2020) that spiritual intelligence is the ability to imbue every action with a sense of worship through innate steps and thoughts, aimed at developing a complete human being. Research findings reveal that the religious culture programs in both schools have succeeded in developing this aspect. This is evident from the increased awareness of students in performing worship, their self-control abilities, and their heightened social sensitivity, which are indicators of spiritual intelligence as defined by Ginanjar.

Integration of Religious Values in Learning

The religious culture development programs in both schools reflect Iyasin concept of holistic education, where religious values are not only taught in religious studies but are also

integrated into all learning aspects(Ilyasin, 2020). This approach has proven effective in shaping students' spiritual intelligence, as conceptualized by Zohar and Marshall, who emphasize the importance of integrating spirituality into daily life(Mahasneh et al., 2015).

Multidimensional Impact of Religious Culture

The implications of implementing religious culture on students' spiritual intelligence align with Ary Ginanjar's theory of ESQ (Emotional Spiritual Quotient) in (Razak et al., 2024). The research findings show improvements across three primary dimensions: spiritual-personal, social-interpersonal, and academic-intellectual. This demonstrates that the development of spiritual intelligence through religious culture not only impacts religious aspects but also contributes to holistic character and academic achievement.

Challenges and Strategic Adaptation

In facing the challenges of modernization and the diverse backgrounds of students, both schools have developed adaptive strategies in line with Asmaun Sahlan's concept of contextual religious culture development(Yeni et al., 2023). These strategies include flexible program development, teacher competency enhancement, and strengthened cooperation with stakeholders, reflecting a deep understanding of the complexities involved in developing spiritual intelligence in a modern educational context.

The successful implementation of religious culture at SD Baitul Amien 1 and SD Baitul Amien 2 Jember provides an empirical model of how public schools can integrate religious values to foster students' spiritual intelligence. The experiences of these two schools validate the theories of Muhaimin, Asmaun Sahlan, Zohar and Marshall, and Ary Ginanjar on the importance of developing spiritual intelligence through a structured and integrated religious culture within the formal education system.

CONCLUSION

The implementation of religious culture at SD Baitul Amien 1 and 2 Jember has successfully enhanced students' spiritual intelligence through integrated and comprehensive strategies. This achievement is evident in three key aspects: instilling religious values,

structured programs, and multidimensional impacts on student development. Both schools employ strategies such as an integrated curriculum, a supportive learning environment, and active involvement from all school components. Programs like Duha prayer, fasting on Monday-Thursday, and the 3S culture (Smile, Greet, Salute) effectively embed religious values into students' daily routines. The results are visible in spiritual, social, and academic dimensions, reflecting a balance between spiritual growth and academic excellence. Despite challenges from modernization and diverse student backgrounds, the schools have adapted effectively, offering a practical model for integrating religious values into public education to nurture spiritual intelligence and character in the modern era.

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